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“THE Senatus Academicus of the University of Edinburgh has appointed Dr. Hutchison Stirling to the Gifford Lectureship on Natural Theology for a period of two years. Dr. Stirling will probably enter on his duties in the course of next winter's session.”

This piece of information, for which we are indebted to the *London Academy*, will be good news to all who are interested in the advance of religious thought. To Dr. Stirling philosophy in England and on this continent is much indebted. His *Secret of Hegel* is a work of great moment, which ought to be read by every student of philosophy. Even those who think that Hegel might be made more intelligible to the average mind cannot but admit that it is full of

suggestion. Nor is the *Carlylese*, which is a mark of Dr. Stirling's style, to be regarded as altogether a misfortune. We can quite understand how Emerson should have preferred it to the style of most philosophical writers of the present day, on the ground that it was at least literary. For the rest, Dr. Stirling is sure to deal with theism in an illuminating and stimulating way. The University of Edinburgh is to be congratulated on this somewhat tardy acknowledgment of Dr. Stirling's claims as a teacher.

WE call the attention of all interested in raising the standard of University education in the Province to the slightly one-sided correspondence, which will be found in another column, between the Senates of Queen's and Toronto. The advocates of confederation, consolidation, or whatever other name has been given from time to time to the darling notion of “one University in Ontario” have rested their case mainly on the argument that only thus could the standard of matriculation and other University examinations be raised. Granting that this is a desirable object, evidently we must begin with matriculation, and it is also of most importance to make it thorough. Let the entrance examination to Universities be a year in advance of what it is now while the time required to obtain a degree remains the same, and every one would admit that much had been gained. Probably all would be gained that could be desired for some time to come. Now, it is well known that some of the loud talking men of Toronto have been in the habit of throwing on the

other Universities the responsibility for the present low standard, and the utterly indefensible twenty-five per cent. which is all that is required of candidates.

Let us see on whose shoulders the blame really rests. It is an open secret that in 1885, if not sooner, representations were made on behalf of Queen's to the authorities of Toronto, urging a common matriculation examination. No attention was paid to these representations, except in the way of raising imaginary difficulties. The correspondence shows that in 1886 the Senate of Queen's took formal action on the subject, but the Senate of Toronto by its unbroken silence bars the way. It has not had even the civility to give reasons for this negative attitude. Possibly it mistakes sulkiness for dignity. As for reasons, it is either ashamed to give them, or it has none, and, therefore, cannot give any, further than to acknowledge receipt of the communication from Queen's. This reminds us of a little story, as Mr. Lincoln of pious memory was wont to say in winding up a conversation: "A Scottish preacher, having come to the end of his written sermon, closed the book with the orthodox formula, 'I add no more.' 'Ah,' cried one of his hearers who detested the paper, 'because ye canna!'"

YEAR by year the list of subjects prescribed for study in the public and high schools seems to increase. New subjects are added and the old ones widened until the amount of ground which the ordinary pupil is expected to get over has become quite astonishing. Indeed as the pupil of thirty or more years ago surveys this list he might well regard with awe and admiration the prodigious intellect and vast attainments of the rising generation. Surely the law of evolution has got to work with a vengeance at last and men will be as gods in a few generations. So at least we might judge

taking quantity as our standard. But how about quality? We shall see. Enquiring into the matter a little we find that the lists of subjects have been extended on very simple and natural grounds. It is assumed that in these advanced times no one should be ignorant of Chemistry, Botany, and Physics; of Physiology and Sanitary Science; of English Literature, Rhetoric and Philology; of Drawing, Music and Elocution. Therefore these subjects must be added to the already extensive list, if not in the public schools at least in the high schools. Our Department of Education seems to be guided by the very liberal principle that whatever it is in any way useful to know must be taught in the schools. How then do the pupils manage to get over such a wide field of knowledge in the short years of school life? Any one who cares to seek a practical answer to this question will soon find that the pupils do not study these subjects in an intelligent manner. Their knowledge of them will be found to be of the crudest, vaguest and most disappointing kind. It is a mere smattering of disjointed facts; yet acquired at the expense of much mental effort and retained with great difficulty for lack of connecting, meaning-giving principles. The very multitude of the subjects gone over makes it impossible that justice can be done to any of them. The consequence is that, while what is acquired of the new subjects is of small advantage, the old fundamental subjects, which are the very instruments for the general acquisition of knowledge, are neglected in proportion to the time spent on the others. Thus the youth after having dragged with weary and labouring footsteps over nearly three-fourths of the field of knowledge is left with a chaotic jumble of odds and ends picked up from various corners of that vast realm. The keen edge of native curiosity—the mother of learning—has been worn off, but

not satisfied, and their remains a distaste for the further study of any of the subjects entered on. But, worst of all, the youth suffers from the want of education. The grand mistake of our Education Department and the ruin of our youth comes from the endeavour to make the schools centers for administering information rather than for educating and developing the mental capacities. Information, however perfect, can never take the place of education. No doubt it is supposed that education will not suffer from a widening of the field of information. But it does suffer. Even the information suffers. It were better to know something definite about a few subjects than to have an indefinite acquaintance with a great many. But, as regards education, it is certain that, beyond a comparatively narrow limit, the more you widen the field of a youth's study the more you lessen the possibilities of his education. For the ordinary pupil the introduction to a totally new study is neither easy nor interesting since the first part of it must consist in becoming acquainted with a number of somewhat dry and disconnected facts. The true meaning of these can be fully understood only at a later period. With the primary facts as a foundation, by a process of combining and distinguishing, of drawing conclusions and discovering general principles, weaving in, in the process, many other particulars, an intelligible web of relationships is woven together and becomes a reasonable part of knowledge with considerable interest for the pupil. It is in a measure his own product and in the producing of it there is true education. Plainly enough the education can be acquired only if the pupil's attention is confined to one or two subjects with which he may become tolerably familiar. The artist could never become an artist by spending a few days at oil painting, a few at water colours, a few with pencils, a few with

chalk and a few with crayons. A musician does not become such by practising for a short time on every variety of musical instrument. If most of the pupil's time is taken up in acquiring the rudiments of new subjects, or if the quantity of his work is so great that neither his teacher nor he can spare the time for education, his school days are apt to be of small value to him. Often they are worse than valueless since they turn the youth against study and give him wrong ideas of education. Education not information, quality not quantity, should express the ideal of our school system.

EVERY time our people are called upon to exercise their franchise in selecting representatives to frame their laws and administer their public affairs the abuses of partyism come painfully to the front. Then an effort is often made by some of the better minds among us to stem the flood of evil which sweeps over the land. Still the efforts are too late to be of much avail. The motives, too, are questioned by those who cannot understand disinterested action at such a time. It is supposed by the zealous partisans of either side that these appeals to the better judgment of the people are but covert attacks or sly stratagems of the enemy intended to out-wit them at their own game. Considering the wide spread influence of mere partyism at all times in the world's history it would seem to show that it rests on some of the natural conditions of human nature and not on any outward occasions peculiar to certain times and places. The secret of the matter is that man is moved more easily through his impulses and passions than through simple appeals to reason, however cogent. The great as well as the small movements in history, whether for good or evil, have been made under stress of passion. Reason, it is true, may have begun many of them, but the force which

carried them on was the force of passion working in those who had but a dim idea of the end they sought. A timely shibboleth—the more meaningless and mysterious the better—is often worth more to a cause than the simplest and most forcible demonstration. What wonder that Carlyle should discern an utter lack of hope in an extended franchise, finding in the voice of the people the very reverse of the voice of God, and be constrained to call out for the “able man” to come forth and govern the people? What wonder that Sir Henry Maine should find in Democracy the most unstable form of government?

Partyism then is not some unnatural outgrowth in our political life. It is the natural expression of crude human nature when left to govern itself. Only so far as men lay aside the element of passion or prejudice, and consider questions of public interest through laborious thought, can they rise above partyism and recognize that there is absolutely nothing in it to afford a basis of action. Only so far as men have no ideas to guide them or no ability to discover ideas is their any need that they should tie themselves down to follow certain men who constitute the leaders of a party. The only occasion for the existence of a party is found in the agreement of a number of citizens as to the advisability of adopting certain measures for the general good. But such parties could never remain fixed; and there is no necessity why they should. Matters of public interest can be judged on their merits and not on grounds of party interest. It is not necessary in Parliament to pass bills against one's conscience because they are supported by one's party, or to vote against good measures simply because they have been brought forward by the opposition. Yet the fault is not so much with the members of Parliament as with the people. The members are in most cases fair repre-

sentatives of the majority of the electors. Any one seeking to enter Parliament as an independent candidate will find but small support.

That the people are content with the existing conditions is obvious from the tone of our ordinary newspapers. The great majority of these would cease to exist did they cease to be mere party organs given up to vilifying their opponents and defending their allies.

The simple fact of the matter is that the people generally don't know even approximately what their best interests are and don't take the trouble to find out. They find it easier to be political partizans because they don't need to know even what their creed is. All they require to know is that their opponents should be overcome, and that in overcoming them there is victory and glory.

WE begin with this number the publication of the names of those who have subscribed to the Jubilee Fund. Naturally enough we begin at home, giving the Kingston list first. Others will follow in due time. The statement has been circulated in some of the papers of the past week that the minimum amount had been secured. We find on enquiry that such is not the case. There are still lacking five or six thousand dollars to complete the quarter of a million. It is a small sum in proportion to what has been raised and many appear inclined to suppose that the Fund is secure now and the balance must fall in of its own accord. This makes the task of securing the last five thousand about as difficult as that of securing the first fifty thousand. There are friends who have so far stood aside. Can they not put their shoulders to the wheel?

Since the above was printed the needed amount has been promised. Well done, Queen's!

LITERARY.

THE IDEAL LIFE.

THE following is the very excellent address which Professor Watson recently delivered to the students in Convocation Hall. To curtail it in any way would be to destroy the fullness of the message. It is, therefore, given in full.

Matthew, v. 48: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

These words express the ideal of the Christian life. They set before our minds a standard of duty that seems to be absolutely and for ever beyond our reach. Conscious as we all are of our sins and limitations, how can we dare even to aspire after it? Will not the infinite altitude to be scaled call up in us an emotion of hopelessness and despair, and paralyze our best efforts? Were the ideal set before us finite; were we simply told to make the most of our natural powers, to equip ourselves at all points for the work of life, to acquire the knowledge and the practical experience that go to make the good citizen, and to adorn ourselves with the graces of culture and refinement; we should feel that, although much was expected of us, we yet were not commanded to realize the unrealizable. But no such limited ideal is presented to us. To be perfect is to attain the infinite. Is it not, then, worse than presumption for a weak and erring mortal to aim at infinity? In the idea of the faultless perfection of God are embodied all the highest elements which the united thought of our race has been able to conceive; and not only so, but we are conscious that in our best moments we cannot grasp even in idea all that infinitude which is summed up and realized in Him. The perfection of God includes the idea of an absolute holy will—a will in which there is no conflict, no disharmony, no evil, but only the free and spontaneous expression of goodness. It implies an infinite tenderness, that admits no faintest taint of selfishness, no harsh or discordant note to mar its faultless harmony. It means an intellectual vision that flashes over all the heights and depths of being; a vision that sees the whole universe at a glance, and is free from the haze of the past, and the unrealized vacuity of the future. The realization of perfection, as thus conceived, is manifestly impossible for man.

Yet, is there not a sense in which the ideal of infinite perfection is not altogether unattainable? Nay, is there not a sense in which it is attainable just because it is infinite? The ideal of the Greek was a finite ideal. It consisted in the perfect flexibility, grace and symmetry of the body; in culture and refinement; and in simple devotion to one's own country. Such an ideal is not to be despised. It contains in germ the higher ideal of Christianity, for it is the glory of our religion that it has absorbed into itself all the higher elements of the ethnic religions, and expanded them to infinity. What the best minds of Greece conceived to be the true life of man

Christianity accepts, but it gives to it a new and higher meaning. The Greek was not wrong in attaching importance to the perfection of the body, and in viewing physical training as essential to the production of the efficient citizen. He was not wrong in saying that knowledge and culture and refinement help to lift a man above the grossness of sense. Nor was he wrong in his devotion to the state. The weakness of Greek civilization lay rather in this, that it put culture in place of duty, the life of refinement for the life of the spirit; and therefore it never grasped the principle which enables man to be a "fellow-worker with God." Not every one has by nature a strong and healthy body, which he can train to flexibility and grace. Not every one can live the life of the scholar, or throw himself untrammelled into affairs of state. Therefore the civilization of Greece, with all its brilliancy, raised up an impassable barrier between the strong and the weak, the rich and the poor, the cultured and the uncultured, between master and slave, man and woman. The very same people that has bequeathed to the race faultless products of art, and that first taught the world the meaning of a political constitution; degraded the sacredness of womanhood, and desecrated humanity in the slave, the scourge, the chain! And all this arose from its finite ideal of human life—an ideal that was attainable, not by all men, but only by the few who were privileged in birth, in culture and in the possession of worldly goods. The wisdom of the Greek was, in St. Paul's language, "in word, not in power." Even the universal benevolence of later Stoicism, which in form seems so similar to the Christian idea of universal brotherhood, was in its spirit essentially different; for the Stoic was tainted with a personal pride in his own righteousness, and a haughty disdain of others. His cosmopolitanism arose rather from self-isolation, indifference and contempt than from love. Christianity, on the other hand, strikes at the roots of all self-righteousness by presenting, as what the divine man in us demands, the standard of absolute perfection. Thus it breaks down the middle-wall of partition between Jew and Gentile, Greek and barbarian, bond and free. Whether free or in chains, a man may be the Lord's freeman. The ideal is not to be found realized in the princes of this world, but in him who is of a humble and contrite spirit. The work of a man is not to be measured by his attainments or his social position, but by the measure in which the Holy Spirit dwells in him. The ideal is not culture and refinement, but "holiness unto the Lord." A man whose bodily presence may be weak and contemptible, and whose language may be rude and ungrammatical, may yet be realizing the ideal; while the man of culture, in his pride and vain-glory, is immersed in the life of the flesh. Have we not all experienced a saving feeling of humiliation in the presence of some simple, self-denying Christian, who unconsciously showed us by his example what it is to "walk in the spirit." It is not what we do or acquire that constitutes true religion, but the spirit in which we live.

Thus we get some idea how the chasm between the infinite and finite is bridged. We become "perfect even as our Father which is in heaven is perfect," just in so far as we abandon our self-seeking, natural self, and give entrance into our hearts to the spirit of God, so that it may "flow through our deeds and make them pure." Is it not true, that it is our sin, and nothing else, that separates us from God? When we open our ears to the pleadings of the Holy Spirit, with what a sense of completeness we are visited! Light from heaven pours its radiance into our souls, and summons into being the consciousness of what in our inmost nature we really are. Then it is that the veil of sense is rent in twain, and we have a vision of that perfection which is summed up and realized in God.

The perfection, then, of which our Lord spoke consists in a sanctified will. The simplest task that is done in the right spirit is a means of realizing it. But while this is true, we must not make it a pretext for sitting down in indolence, as if we had attained or were already perfect. Responsibility grows with privilege. The ideal is complete realization, perfection, and nothing short of that must be our constant aim. He who means to take his place in the community as a leader or teacher of men, must test himself by a more exacting standard than others. More is demanded of us, with our exceptional advantages and privileges, than can be expected from those who share less in the gifts of God. We are in a great measure free from the anxieties and cares that furrow the brow, and sadden the heart of many; we are free to appropriate the garnered wisdom of the ages, and therefore it is our duty as well as our privilege to "search for knowledge as for hidden treasure," and to aim at the development of the higher faculties which minister to the good of others.

Mr. Matthew Arnold has told us that "conduct is three-fourths of life." From this proposition I am compelled to dissent. Conduct is not *three-fourths* of life, but the *whole* of life. There is no form of human activity that may not minister to the growth of the spiritual life; there is none that may not lead to spiritual death. Religion takes hold of man at all points. It must not be limited in its sovereignty to what is called practical life; in fact the distinction of the theoretical from the practical life has no basis in the nature of things. There is *will* present in all the modes in which man realizes himself; will, in fact, is the man himself. The man of science is not turning away from God because he is engaged in the study of what we call nature. The visible world is not the highest manifestation of God, but it does manifest Him. "O, God," said the reverent Kepler, "I think Thy thoughts after Thee!" The material universe is not a dead machine, but, to him who has a mind to think and a heart to feel, is saturated with the life and love of the Father. It was one of the false ideas of the middle ages, that to study nature was to turn away from the life of holiness. This separation of nature from God is but a

disguised form of atheism. Nature is His visible garment. It is the great temple which enshrines the living God. This "cathedral of immensity" has been fashioned by Our Father, and its use is not to hide but to reveal Him. The innumerable host of heaven, which he has "hung aloft the night," reflect the radiance of His countenance. The ordered harmony and law which join together in the nicest bonds the infinitely small and the stupendously great, the nearest with the most remote, are but the outward form which His shaping intelligence has imposed. In the immeasurable stretches of space, thick with stars, and in the eternal procession of the years, are reflected the infinity of the Ancient of Days. To him who stands with bowed head, in the contemplation of this spectacle of infinite sublimity, comes an emotion of awe and reverence which testifies that he is in the presence of the Most High. Nature does not conceal God from the devout mind, but reveals His majesty. And the perfect organic unity which prevades all nature is a type of that perfection of bodily organism at which it is our duty to aim. Our bodies must be made a "temple of the Holy Ghost." The Greek erred in making perfection of bodily grace an end in itself; our religion demands that we should take all due pains to fashion our bodies into more perfect instruments of a sanctified will. The discharge of our higher duties is interfered with if our bodies are weak and ailing. As our heavenly Father expresses will in the infinite nicety with which all parts of the visible universe are linked together, so ought we to keep our bodies in the utmost health and strength. No doubt some higher call of duty may demand the sacrifice of our health, as it may call upon us to give up even life itself; but, in the absence of such unusual claims upon us, religion demands the utmost care for our physical well-being. The perverted religiosity of the mediæval monk is contrary to the ideal of the Christian life. It was but a refined form of egoism, or at least a misconception, which led him to practice self-mortification for its own sake. At any rate, it is a higher form of Christian faith to reverence that delicate instrument of the spirit which is one of the precious gifts of God.

But if perfection of the body is an end which we ought diligently to seek, how much more ought we to strive for a true insight into the nature of things. Here again we must get rid of the mediæval taint that is apt to infect our idea of the Christian life. Religion is not limited to the symbols of Christian fellowship or to the performance of certain ordinances, although these are important in helping to keep alive its sacred flame. We must learn to include in our conception all the activities by which, in realizing ourselves, we seek to attain to perfection. Christianity does not allow of any opposition of secular and sacred. None of the modes in which, in the true spirit, we realize our self-consciousness are "common or unclean." The mediæval idea, for instance, that to devote oneself to the study of society and the state is to turn away from the religious life, is a blasphemy against

God, who in the self-conscious intelligence of man expresses His essence. In every discovery of a law of nature we deepen our consciousness of the infinite wisdom of God. The more thoroughly we comprehend the constitution of the state, the better are we able to love our brother, and to promote his well-being. At no time perhaps in the history of the world has it been so incumbent upon us to study the laws of society. The reign of caste and privilege is over, happily never to return. The voice of God, speaking in thunder through civil wars and revolutions, or gently in the gradual and peaceful development of industry and commerce, has at last convinced all men who think and feel that the foundation of a permanent state is the Christian law of love. Theoretically at least we admit this truth, however we may violate it in practice. In the earlier ages, and especially in the far East, it seemed to be of divine appointment that one man should enslave a whole people, and use them as instruments of his selfishness and lust of power. Greece and Rome taught our race that some at least must curb the despotic sway of one, and that every citizen had his inalienable rights and privileges. The Teutonic race, accepting our Christian faith, grasped the idea that the state is for the good of all, not of one, or even of some. But very much yet remains to be done in the practical application of this idea. It is only now that the claims of those who toil and spin, spending their strength to supply us with food and raiment, and all the appliances that set us free to devote ourselves to other tasks, have begun to receive the attention they deserve. It is to the shame of us all, that we have been forced to listen to their claims; and even now we think much more of the means by which we or our party are to be kept in power, than of the ends of government. Too often, in recklessness or selfishness, we legislate for a few, not for all. We forget that the end of the state is to enable every man—not the "greatest number," but every man—to realize the best that is in him. If it is necessary, for the highest development of our race, that so many men should be devoted to hard, wearing, mechanical occupations, at least our religion demands of us that we who aspire to lead and to teach should spare no pains to understand the structure of society, and to devise more perfect forms of social and political life where the present forms are decaying or effete. In securing such knowledge, provided only we hold it, as we ought to hold all things, as a sacred trust to be used in furthering the well-being of all, we shall be preparing ourselves for the crisis when we are called upon to act.

In the same spirit of love let all our studies be carried on. If we come to them in the right way, literature and art will bring us ever nearer to a comprehensive view of the mind of God. For, in tracing the growth of these delicate products of self-conscious energy, we shall find that, taught of God, men have been attaining an ever greater fullness of spiritual utterance. But here, as in all other cases, indolence and vanity and indifference may

destroy all the value of the lesson. Let us be rid of the superficial notion, that the only use of literature and art is to give us more agreeable sensations. Dante tells us that the writing of his *Divina Commedia* "made him lean for many years." Every great work of genius is the fruit of immense toil, immense patience, and unselfish devotion. How then can we, with our feeble imagination and our immature intellect, expect to learn without effort the lesson which the masters have toiled so hard to acquire?

But it cannot be strongly insisted upon, that the Christian ideal cannot be realized at all unless in all our seeking we are seeking after God. Without the spirit of Christ the care of the body will be used as a cloak for self-indulgence, and for the neglect of our higher duties; without it increase of knowledge will only minister to self-conceit, and put in our hands a more powerful engine of evil. The study of social laws we may wrest to our own destruction and the injury of others, by using our knowledge to play on the passions, the weaknesses and the follies of others. Literature and art may become for us but food for an all-pervasive vanity, or they may be employed to titillate our mental palates, as the epicure dallies with the delicate bouquet of a rare and choice wine. Thus we shall sin against the Holy Ghost, and crucify the Lord of glory afresh. When the higher gifts of God are made panderers to selfishness, a man's soul becomes the home of unclean spirits. Hold ever before your eyes the cross of Christ. "He that loveth his life shall lose it." Strive in the strength of God to keep yourselves free from vice, free from self-indulgence, free from self-righteousness. Do not forget that we may be weak and selfish in our thinking as well as in our ordinary duties. We are all agreed that no man can live the higher life who sins against the great moral laws, and violates the "tender charities of husband, son or brother." But we are apt to under-estimate the more subtle temptation that comes to the solitary thinker in his search for truth. Here, as always, we must be scrupulously veracious. We must follow truth wherever it may lead us, not adopting rashly any new or popular view, but trying all things and holding fast that which is good. Then "you shall know the truth, and the truth shall make you free." Beware of insincerity in your thinking, no less than in your doing. No untruth, however venerable it may be by age or with whatever false brilliancy it may seem to shine, can ever really tend to the glory of God. Such perplexities as are incidental to the quest for truth, especially in a critical age like this, you must be prepared to face manfully, as you would face the other trials of life. They cannot touch the centre of spiritual life. As time goes on you will find that life in some ways grows ever sadder and more solemn, but you will also find, I hope, that it holds in it the sacred joy of a life that is "hid with Christ in God."

These weak and stammering words, as I well know, are all too inadequate to the high theme of which I have,

perhaps rashly, ventured to speak. I can only hope that I have been able to suggest to you in some measure the conception of life which I believe with my whole soul to be in essence the eternal truth of God. We who are older do not expect you to look at things with the graver eyes of those who are so much your seniors, but it is a comfort to us who have the privilege of guiding you by paths of knowledge that we have ourselves traversed before you, to see how impressed you are with the supreme importance of a self-surrender to the service of God and your fellow-men. I hope I shall not be accused of desiring to quell your religious ardour if I remind you, that no man can permanently influence others for good unless he has put away from him all vanity and vain-glory and self-righteousness. Remember that we have no right to teach others if we are not ourselves taught of God. At the immature stage of thought and experience in which at present most of you are, your duty, as a rule, is silence. Remember the fate of John Bunyan's Mr. Talkative. Every man who aspires to teach must first go away into the wilderness, there to commune with God and his own soul. Take infinite pains to equip yourselves worthily for the battle of life. Be not too easily satisfied. Now is the time to prepare your armour; soon enough you will be called upon to try it in active warfare. Be sure that in what you choose for your life-work you have not only zeal, but zeal according to knowledge; be sure that you have the peculiar gifts, without which your energies will be misdirected and wasted; and, above all, be sure, if you adopt one of the higher callings, that you do not allow yourselves to become the slaves of routine habit, or to be deluded by egotism in proportion to your outward success. Let it not be said:

"His honor in dishonor rooted stood,
And faith unfaithful kept him falsely true."

May Our Father which is in heaven be with you always, and give to you abundantly of the infinite perfection of His spirit!

MISCELLANY.

THE REIGN OF VICTORIA.

THE following is a brief account of the lecture delivered by Mr. E. H. Horsey upon the reign of Queen Victoria, in Convocation Hall, Jan. 20th:

Mr. Horsey attributed the large attendance to two causes, a love for the noble work being done by the Association and a loyal feeling permeating all true Canadians. He did not offer his lecture as a composition for the keen eye of the literary critic, but rather as a tribute to the great men of the Victorian age.

Reviewing events immediately previous to the reign, he discussed briefly the noble fight of the Greeks for their liberty, the Emancipation Bill and Municipal Act. A splendid tribute was paid to that great Irish politician and patriot, Dan O'Connell. The effect of these changes

was to render the commencement of the new regime most auspicious and promising. The coronation ceremonies were briefly described and the demeanor of the youthful queen nicely portrayed.

Early in the reign science made rapid strides. The invention of telegraphy and introduction of steamboat navigation, two of the most useful handiworks of modern genius, were given to mankind. Grace Darling, in '38, by her heroism saved a ship's crew from death, and for this valiant act history has placed her name in the front rank of England's greatest braves. Then came the marriage of the Queen to a prince whose companion she had been from childhood, one with whom in youth she had spent many sportive days, and one who had now grown to manhood, handsome in stature, kind and good at heart, strong-minded and brave. The death of Wellington was a great national calamity. A lengthy and interesting comparison between him and Napoleon followed. The Crimean war, with a splendid picture of the charge of the Light Brigade, was next touched upon. That charge was the most determined and resolute, though reckless and unavailing, that history has ever recorded.

Her kind treatment of her wounded soldiers has endeared our Queen to every Britisher; those from the Crimean were especially well cared for by her. "And now," said the speaker, "show me a once wounded Crimean veteran and I will show you a man with a heart full to overflowing with pure loyalty, one who would yet spill his last drop of blood under the same old Union Jack and for the same beloved sovereign."

Reference to the Indian mutiny allowed a digression to refer to the noble heroic work of christianizing and civilizing the heathen world. Of all the men or women, who figure as heroes and challenge the respect and deserve the love of the civilized world, the missionary to the heathen stands matchless, giving up as they do every thing dear to them at home and facing privations, dangers and difficulties for the noble work to which they have consecrated themselves. The death of Prince Consort was pathetically referred to. Albert was a public-spirited man, a man who was always trying to further the interests and happiness of the British people, and, therefore, when he died the place of a public benefactor, as well as that of a loving and devoted royal husband, was left irreparably vacant.

Events of later years are still so green in the memories of all that they need but a passing notice. The confederation of the scattered Canadian provinces into one compact and mighty Dominion, has proven an epoch of such importance to Britain's most promising colony that it required special mention. The Egyptian campaign, while productive of many feats of heroism and deeds of valour was in one sense a dark page in the history of the reign. Tel-el-Kebir certainly proved that the Highlanders of Old Scotland had lost none of their former dash and impulsive courage. That magnificent march of the British lines across the African desert to the banks of the Nile

proved that British troops of to-day for pluck and endurance could scarcely be equalled. But the unsuccessful attempt to reach Gordon in Khartoum throws a shadow upon the whole campaign.

Improvements in science, art and literature were dwelt upon. Socially, morally, commercially, Britishers of to-day are far in advanced of fifty years ago. The army and navy have made rapid strides toward the better treatment of the rank and file. The great orators, preachers and philanthropists were mentioned. The great Irish problem and the more important Canadian events were discussed.

Concluding, and referring to the future from a Canadian standpoint, the speaker said: "Canada stands to-day in a position which few believe she shall long maintain. Her population, her resources, her wealth are increasing. Her possibilities are unlimited, her prospects unequalled, her future lies in the hands of her people. It is ours to map it out. Two courses lie before her, now popularly known as Imperial Federation and Commercial Union. Both have met with serious objections at the hands of their opponents. We should discuss them moderately, honestly, patriotically. For true patriots are not they who refuse to grapple with a great problem, the enormity of whose intricacies and minutiae may at first sight appear baffling and somewhat discouraging. Nor are they that class who flippantly cast aside the consideration of a great scheme which has been conscientiously inaugurated for the good of the country, with a feeling of disdain and the remark that its instigators are traitorous and disloyal. But they are they who with broad mind, honest heart, and loyal instinct, carefully study and thoroughly master the intricacies of any newly proposed scheme, and, having studied, act in the state's best interest. What is patriotism? I believe it to be a love for one's native country, a feeling of the deepest regard for the inhabitants of that country, a feeling of pride for the past history, an assurance that the future shall surpass the past, and an endeavor to mould its future destiny in the purest and most promising channels. Thus every citizen may in his own little sphere play the part of the patriot by conscientiously considering the country's destiny. Be that destiny Commercial Union or Imperial Federation to me it matters little. To them they both lead up to the same inevitable consummation, for I have a faith not born of idle dreams that Canada shall one day form a link in a mighty chain destined to unite the whole Anglo-Saxon race in one grand and complete Federation."

EXTRACT MINUTE OF SENATE, DEC. 18, '86.

THE importance of a uniform matriculation for all universities of the Province having been considered, the following minute was adopted:

"That the Senate of Queen's University, having found by its experience of the last junior matriculation, that common action on the part of different Universities on

the matter is practicable as well as advantageous, desires to suggest to the Senate of the University of Toronto the advisability of a common matriculation examination. It would be expedient that representatives of the different Universities should be consulted in framing the curriculum of examination. But even if this were not done, a joint board to prepare papers for candidates and to examine the answers would be a distinct gain. The Senate expresses no opinion as to whether it would be better, in such a case, that all candidates who pass should be considered matriculants of any one of the Universities concerned, or whether candidates should specify the University they wish to attend, and the examiners should report to each with regard to its candidates. Neither does the Senate express an opinion as to whether it would be better to confine the common examination to pass or extend it to honor subjects. But, in its opinion, none of these questions, nor the question of scholarships depending on the results of the matriculation examination presents any insuperable difficulty in the way of common action."

The above was sent to the University of Toronto, and the following answer was received:

University of Toronto, Registrar's Office, Dec. 22nd, '86.
To George Bell, LL.D., Registrar, Queen's University,
Kingston:

DEAR SIR,—I beg to acknowledge the receipt of your communication of Dec. 20th, with copy of resolution of the Senate of Queen's University respecting matriculation examinations. I shall lay your letter before the Senate of the University of Toronto at its earliest meeting.

Your obedient servant,

ALFRED BAKER,
Registrar.

SNOW-SHOE CLUB.

THE Snow-Shoe Club has been re-organized with the following officers:

Hon. President—Prof. Watson.

President—J. Kirk, '88.

Sec.-Treas.—J. Bethune, '90.

Inspector Impedimentorum—H. A. Lavell, '88.

Whipper-in—J. W. Muirhead, '89.

The Club mustered at the College on Thursday afternoon, Jan. 20th, for the first tramp of the season. The day being fine a fair number turned out, although no official count was made by the whipper-in. The inspector impedimentorum on going his round gravely informed one of the members that he would not need his show-shoes as his moccasins would project beyond them, but that he would be allowed to wear them as a matter of form. In simple justice to the member it is but right to state that he pleaded as an extenuating circumstance that he was wearing five pairs of socks. The party passing down George street took the ice at the Tower and headed in a north-easterly direction.

Considering the fact that the snow was both light and deep the boys thought that they could not do better than to follow in the illustrious foot-steps of the President, who lead the way. An occasional 100 yards dash was made, the best time, as near as could be determined, being above 94 secs. All went well until the shore was reached, and then were encountered those attendants of civilization—farm fences. The first hero to bite the dust, or rather the snow, was the wearer of the expansive moecasin, while engaged in combat with a six-rail fence. One of the boys in scaling a high stone wall reversed the order of alighting. Happily his snow-shoes were visible above the snow and he was speedily excavated. After tramping some three miles across fields and through a silent forest the goal, in the shape of a commodious farmhouse, was reached. Here the club was most hospitably received, and was joined by the Sec.-Treasurer, who had been unable to start with the rest on account of the numerous invitations, applications for membership, etc., that required attention.

After an hour's social enjoyment the club gathered round a well-spread table, and the claims of snow-shoeing as an appetizer were fully established. Here as on the march the President nobly led the way. At half-past seven the Club started for the city. The monotony of the march was relieved by an athletic feat, one of the boys trying to demonstrate how easy it is to jump a five-rail fence. Owing to some slight misunderstanding he landed upon the wrong side of the fence. Before lapsing into unconsciousness he was heard to exclaim: "Dash it! There go my suspenders!"

The night was cold as the thermometer had fallen (so had some of the boys), but it was very clear, and a member of the Club kindly pointed out the position of the moon and the star of Bethlehem. Our confidence in his astronomical knowledge has since been slightly lessened as we have learned that this star does not rise until 3 a.m., and long ere this the College was reached.

ALMA MATER VS. ACADIAN CLUB.

A MOST instructive and entertaining debate was held in Convocation Hall on the evening of Feb. 3rd, under the direction of the Alma Mater Society. The subject of the debate was:

Resolved, That labor organizations are a benefit to mankind socially, commercially and morally.

Messrs. T. G. Marquis and M. McKinnon, B.A., of the Acadian Club, supported the affirmative, and Messrs. Neil McPherson and W. J. Patterson took the negative side of the question on behalf of the Alma Mater Society.

The students had previously, with a great deal of zeal and expenditure of energy, carried the piano into the gallery, whence at eight o'clock issued inspiring sounds of music and yells. A little later the chairman, Mr. J. McIntyre, Q.C., followed by the rival debaters walked up the aisle and took their seats on the platform to the tune of "Michael Roy."

The chairman then made a few introductory remarks and called upon T. G. Marquis to open the debate.

Mr. Marquis eloquently advocated the cause of the workingman, dwelling particularly on the good accruing to him from being a member of the Knights of Labor, an organization which, he claimed, is opposed to everything which tends to make slaves or machines of men, and one which draws mankind closer together.

Mr. McPherson then spoke. He paid particular attention to the terrible results of strikes as bringing probable bankruptcy to manufacturers and starvation and misery to the homes of the employees, claiming also that while the cry of the labor organization was continually for higher wages and lighter work, little was found in their constitution concerning education.

Mr. McKinnon followed, refuting the statement that strikes were the fault of the labor organizations and claiming that such actions were caused more by the unreasonableness and cupidity of capitalists than by the ignorance or selfishness of employees. He wanted to know why, if it was thought well for professional men and merchants to organize, the laboring men should not be allowed the same privilege.

Mr. Patterson, after severely criticising the argument advanced in favor of the resolution, insisted that experience had proved that organizations formed of men possessing little else than the rudiments of education and entirely ignorant of the principles of political economy, are a dangerous power, abused by those who hold it and tending to revolution and ruin.

Mr. Marquis, as leader of the affirmative, then closed the debate with a general summary of what had been argued, and claimed a verdict in favor of the labor organization.

Messrs. R. Meek and D. McIntyre, judges on behalf of the affirmative and negative sides respectively, then conferred with the chairman, who in a few minutes announced their decision in favor of the affirmative, eulogizing, however, very highly the unsuccessful gentlemen of the negative.

All the debaters spoke well and presented their cases with an ease and grace that astonished their fellow-students. The debate was a great success in many ways, and it is to be hoped that in the future such things will occur oftener than they have in the past.

A GOOD CONCERT.

LAST Friday evening a concert was given in Napawnoe under the auspices of the town council, for the benefit of the Kingston General Hospital.

On invitation, six members of the Octette Club, Messrs. Russell, Strachan, E. Pirie, H. Lavell, W. Cornett, F. Koyle, with A. W. Beall as accompanist, went up by train to lend them a helping hand.

A large audience greeted them in the evening and their efforts were greatly applauded, especially the choruses,

"Boots," "Solomon Levi," which by the way was parodied, and "Mary's Little Lamb." After the concert a dance was indulged in till midnight, when the boys left for Kingston, very well pleased with their visit. Drs. Dupuis and Hooper were present and addressed the meeting on behalf of the hospital.

KINGSTON SUBSCRIPTIONS TO THE JUBILEE FUND.

THE sum total is over \$77,000. Readers will miss the names of some who are known to be friends of Queen's. The explanation probably is that they are reserving themselves for something special and larger, of which we shall hear in good time.

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J. B. Walkem	50
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Henry Bawden	50
John McCannmon	50
W. Newlands, sr.	50
John Strange	50
James McArthur	50

James Pollie	50
Miss E. Robertson	50
Benj. Robinson	50
G. W. Maxwell	50
Mrs. Jane Yates	50
Mrs. Henry Skinner	50
Mrs. Jane Horsey	50
W. K. Routley	30
Rev. W. B. Carey	30
M. Flanagan	25
S. Cunningham	10
John Duff	\$30 yearly
F. J. George	6 "
James Galloway, jr.	6 "

RESOLUTION OF CONDOLENCE.

AT the last regular meeting of the Missionary Association, the following resolution was passed, and a copy of it ordered to be sent to Mr. Murray's father at Pictou, N.S.:

"Whereas we have watched with prayerful anticipation that part of the Master's field which has been under the supervision of our late beloved brother, R. C. Murray,

"Whereas he has been called away almost hand in hand with his devoted wife, whose sanctified life tended so much to the perfecting of his already beautiful character, and we, through this mysterious Providence, feel severely the chastening hand of our Loving Father, to whom we turn again with unshaken confidence, fully assured that this martyr's dust shall be as seed sown in the hearts of many upon whom His wrath may fall, and bring forth fruit an hundred fold, to the glory of the Redeemer whose commands he obeyed with such exemplary devotedness.

"Therefore, resolved, that this Association place on record its deep feeling of sympathy with the mission from which he has been taken, and with the relatives and friends who mourn his loss, and pray that the God of all comfort will cause the Sun of Righteousness to shine into that beighted field, and bind up the broken-hearted of that circle of acquaintances."

ALMA MATER.

THE session has been a very important and successful one for the Alma Mater Society. The meetings have been unusually well attended, and on all occasions the deepest interest was taken by the executive committee to make the meetings a success. As a result the different phases of the student's character is developed. If a student cannot take part in the debate he is requested to furnish a recitation or a reading, or an occasional song. The debates, by the way, are well conducted, the speakers on nearly every occasion showing that time has been spent on the subject in hand. As a result our orators are every day becoming more numerous, and it is safe to predict that, in the Intercollegiate, the students of Queen's will uphold the dignity of their Alma Mater. May the new found zeal long continue.

PERSONAL.

REV. FRED. JOHNSTON, B.A., '86, of Chaumont, N.Y., has received an addition to his family in the form of a little son. May he be a worthy grandchild of our Alma Mater.

We are pleased to announce that Miss Sawyer, '88, of the Women's Medical College, who has been sick for some time past, is improving slowly.

Dr. H. Cunningham, '85, who returned from England in December, has left for Toronto, where he intends to reside in future.

Dr. T. Moore departed from Kingston for Westville, Nova Scotia, where he will take the practice of a retiring physician.

We regret to announce the death of the mother of Gordon Bradley, '90, which event took place a few weeks ago. We extend to him our cordial sympathy in his great bereavement.

Where is our orator Knowles, '89, anyhow? Rumor hath it that he has bought a life ticket on the G.T.R. and drops on Whitby now and again. We wonder who is the loadstone there.

Rev. Alfred Gandier, B.A., '84, of St. Mark's Mission, Toronto, received a short while ago a call to St. Thomas, with an offer of \$1,600 salary and a free manse. He has, however, declined the call, as it is his intention to further pursue his studies in Edinburgh before taking a permanent charge.

The Rev. Norman Macpher, of Dalhousie Mills, Ont., sent, as a personal subscription, the handsome sum of \$50 to Mr. Smith for the Foreign Mission Fund of the University. It is to be hoped that many of our graduates will follow his good example.

Our medical friends will be saddened to hear that Capt. H. Nicholson, who took classes at the Royal last year, has gone the way of all flesh—that is all flesh that knows what's good for itself—and in future will be but a fraction of his former self, not quite half in fact. Our best wishes go with the happy couple.

L. S. Lochhead, '88, secured last year a situation in the Canandaigua Academy, located in the flourishing town of that name, some 28 miles east of Rochester. This institution, which was founded nearly a hundred years ago, appears to be similar in function to our Collegiate Institute. It is a training school for teachers and prepares University matriculants. With customary American style, however, its teachers are all professors and the pupils on leaving it are said to graduate. Prof. Lochhead teaches modern languages and some of the branches of mathematics.

*DE*NOBIS*NOBILIBUS.*

THE following is an exact quotation from Marshall's Dynamics:

"Pressure is a force acting between two bodies already close together in consequence of which they tend to approach still nearer to one another."

One of the boys says he learnt that by experience long ago—generally when the old man wasn't around.

Another definition explains that "Tension is a force acting between two bodies close together, in consequence of which they tend to move away from one another."

The fore mentioned young man says that that's the sort of *tension* the old man used to show him.

Prof. in Chemistry: "Now, gentlemen, this substance is really two hundred and twenty times sweeter than sugar; I mean *this* substance Mr. S." Mr. S. had been examining some of the specimens on the seats beside him.

"By gum!" said a surprised junior in the physics class, as he saw the Prof. boil water at 76° by means of the air pump, "I'm going to make an air pump out of my camping utensils next summer. Boil potatoes in great style at two minutes notice. Wonder how much the thing costs."

The train steamed into a neighboring village a few weeks ago bearing with it a Queen's divinity student of diminutive stature and clean shaven countenance, who had been appointed to preach there the following day. Expecting some one to meet him our friend gazed around, but saw no one but a long lanky farmer, who, however, paid no attention to him beyond a patronizing smile. The theologian then entered the waiting room expecting soon to be "called for." That event, however, not happening in the next half hour, he walked into the village and was directed to the house of a prominent Presbyterian. On his knocking at the door it was opened by the aforementioned lengthy individual. The student stated his mission and the surprised farmer invited him in, saying as he did so: "Why, I was to the station and saw you there, but, Gosh! I didn't think *you* was the minister." When Sunday came our juvenile-looking friend entered the church and took his seat in the pulpit, much to the astonishment and indignation of an old lady sitting near by. She, gravely coming up beside him and jerking one of his coat tails, hoarsely whispered: "Boy! Boy, come down out o' that. *That's where the minister sets.*"

"He's always talking about 'attraction of gravity,'" grumbled a discontented member of the physics class, "Why can't he give us something about the 'attraction of levity' for a change?"

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